243 Shan region. Weeding and fertilizing come to an end after two to three months when the corn stalks begin to shoot up. Then a constant watch is set up over the fields to keep wild or domestic animals from trampling on the corn and also to prevent its destruction and burning by enemies. An important factor for the growth of corn is the weather, as rain is needed from time to time. In a drought year the pi-mu is invited to pray for rain to spur growth. The corn ripens in the eighth month when it is time for harvest. With bamboo baskets on their backs, men and women line up in the field to pick and gather the corn into the baskets. The corn is brought back to the [25] house and dried in the sun, after which the grains are removed from the cob and stored in the master's bedroom. [252 Every day corn is freshly ground to flour to make corn cakes, 262] which constitute the main food.

[372] After harvest, the corn stalks are cut for fuel for household use, while the stumps and roots are left to rot in the field. In a comparatively good field, it takes little re-
244 conditioning before garden peas, beans, and sometimes wheat can be planted. These are harvested in the third month of the next year after winter is over. Peas and wheat are both pulled up by the root. By that time the roots of the corn have already rotted and both men and women return once more to the field to weed and to loosen the soil in preparation for the next round of corn planting.

243 The fields surrounding the village, because of their [311 fertilized soil, are mostly planted with corn. On the moun-262] tain slopes buckwheat is planted. It is also an important food of the Lolo, especially in the Ta-liang Shan area, where more buckwheat is produced than corn. There are two kinds of buckwheat: the sweet and the bitter. The sweet buckwheat is not necessarily sweet whereas the bitter buckwheat is quite bitter. Both are unpleasant in taste. The area for planting buckwheat was originally a wild tract covered with dense undergrowth. To cultivate it, the bushes are set afire and reduced to ashes; then the soil is loosened with ox plows for seeding. There are two buckwheat crops each year. For the first season, seeding starts in the second month in early spring. After planting, the field is again worked over with ox plows and then left alone [65] until harvest in the fourth or fifth month. For the second season, seeds are sown in the seventh month and crops harvested in the ninth. After several years, the soil begins to deteriorate and the field is discarded for a new tract of burned land on the slopes. This method of cultivation, mentioned in the gazetteers as the slash-and-burn method, is of a rather primitive kind.

231 The Lolo do not
[262] drink milk but eat beef. The killing of an ox is considered a big occasion.

[564] Horses are the monopoly of the black Lolo, but are not driven in herds. The black Lolo use them for riding and hunting or for sports and racing. [66] The horse is the most precious animal, and its meat is not eaten.

Oxen, horses, pigs, and sheep, which are the most important domestic animals of the Lolo, constitute a part of their property with considerable economic value. Except for
262 the horse, the meat of oxen, sheep, and pigs can all be used for food. The daily meal of the Lolo is ordinarily limited to grains and vegetables. As to meat they have a different method of distribution. During the several festivals each year, such
262 as the wool fair, the New Year, and the farewell party to the
574 Buddha, they have to kill animals for sacrifice, after which members of the family gather to share in the sacrificial meat. On occasions such as weddings and funerals, they also divide the meat as a gift and eat and drink together. In cases of sickness, exorcising, drought, and praying for rain, they use magic to stabilize the disturbed emotions of the people, while at the same time they kill animals as sacrifices and gather together the clan members for a big feast. From the practical point of view, this kind of festival and entertainment is a traditional social device to give the people an opportunity to have an equal share of meat.

224 The economic life of the Lolo is basically agricultural and pastoral. Hunting, however, is also practiced. Groups of young Lolo would sometimes roam the wild mountains and forests to hunt tigers, leopards, and deer. Before the expedi-
[197 tion they would consult the diviner on its result. The food
262] from the animals they have captured is enjoyed together.

In industry, the building of a new house is considered
342 a major event. First, the builder assembles his clan members and neighbors and in their presence selects a date for building. Then, as an expression of united effort and mutual help, they all work together to build the mud wall, the wooden frames, the roof, and finally the walled fortress. Crafts,
463 such as the making of capes, ornaments, furniture, agricultural tools, wooden utensils, bamboo baskets, etc., are usually done by one or two persons. Only enough products are made to meet local household needs.

438 House, farm, and other immobile property are handed down as a family inheritance from father to son. They are not traded as commodities on the market. On the other hand, cattle, agricultural products, clothing and ornaments, furniture,

564 outsiders, they are always meek and obedient in front of the
156 black Lolo, no matter to which branch or clan the latter may belong. This attitude, of course, is only generally true. As exceptions, there are also weak individuals among the black Lolo and strong ones among the white.

As a whole, the relationship between the black and white
564 Lolo is that between members of the upper and lower classes.
567 Economically, it is the master-slave relationship; socially, it is the superior-inferior relationship; politically, it is the ruler-subject relationship. Actually, the black master is neither severe nor cruel in ruling his slaves. Notwithstanding the difference in class and social status, they enjoy equal material welfare. If a black Lolo visits a white Lolo, [75] the
[567] latter would treat him as the guest of honor and entertain him with all hospitality. In the case of a white Lolo visiting the black, he too will be provided with food and lodging so as not to starve or freeze. Ordinarily, all the food in the black Lolo
[562] household is shared equally by its members. If the master has some fresh and new food, he shares it with his slaves, their children not excepted. During festivals or wedding ceremonies, when cattle are killed and the feast spread, they all enjoy the meat and empty the wine to welcome each other. If the master of the house entertains the guests generously and treats his slaves well, his reputation will spread far and wide and more "subjects" will come to him.

The fair treatment accorded the slaves is not confined
567 to the distribution of food. All the clothes and ornaments of
431 household slaves are supplied by the master. If a guest gives gifts to the master, he should also give some to the slaves; otherwise, even though the slaves dare not utter any complaint, the master and mistress will show their dissatisfaction on their faces. At all the houses where we stayed overnight during the inspection trip, we always prepared two sets of gifts, one for the master and the other for the slaves, in accordance with Lolo tradition.

The care and protection given to white Lolo slaves by
564 their black master are not limited to material aspects alone;
567 they also have important psychological bearings. If a white Lolo slave has some trouble, the master would do his best to help. It is clear that by assuming responsibilities for the white Lolo slaves, the black Lolo is able to make the white Lolo obey him voluntarily without reservation. Therefore, up to this time, no white Lolo rebellion against the black Lolo has been reported. Before the inspection team entered Liang Shan, we hired Li-ch'ü Ta-chi as our headman-protector.

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settled each of these wives in a separate home within the same great compound and sheltered by the same strong walls, and arranged that her son should spend his time a month in each establishment. This plan has answered fairly well, and the three wives have managed to live in moderate peace. The first wife has had no son, but the second wife has three. She has been the favourite and most powerful wife.

At the invitation of Mr Long I went to stay at his place, with the idea of making an attempt to cross over the river. On the way to Mr Long's we stayed the night once or twice in the homes of Nosu landlords, who live south of the Yangtse, and so got an insight into the home life of these people. At every one of these homes we were treated most hospitably, a sheep being killed for us on each occasion. A very short time after the sheep was killed we were all sitting around the table devouring it. Years ago I used to wonder at the records in Genesis about guests waiting while animals were killed and prepared for the next meal. I no longer wonder at this most ordinary occurrence. In more ways than one, the Westerner who lives on the hills of West China finds himself in the days of Abraham. Once the hospitable feast began with an extraordinary dish, much prized by these Nosu. The liver, stomach, heart, etc., of the sheep are minced up very finely, and are highly seasoned with pepper, chillies, onions, salt and other condiments. This dish is usually quite raw, and each guest eats with a single porcupine quill. It sounds a bit awkward, but in reality one soon gets to use the single quill quite dexterously. I have eaten many better dishes than raw sheep. The Nosu are, however, very partial to this dish, and give it to their guests as a luxury.

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apologies, for they were very willing indeed to tell me every- 123
thing I wanted to know.

The retainers who had come with us were lodged in another 562
house, belonging to one of the slaves of Ah-pooh. I went down and sat with the folk there for a while. The wife in the little home was very friendly, asking me a lot of questions. Her daughter sat by her side nursing a six-month-old baby. They were all very free with us. The Chinaman who came spying was in the house also, and did not get on very well with the wife of the slave. She had asked him to give her a couple of feet of hair cord from the stock which he carried with him and he had refused. Later on he went to help himself to a drink of water from the tub which the woman had carried in. She immediately stopped him, telling him that he was strong enough to go and carry his own water. Evidently it was no hair cord, no free drinks. The man could hardly believe that the woman meant what she said, and tried again. The woman, however, stood up vigorously to him, and whenever he tried to get the drink of water she pushed him away. It was a revelation to the Chinese, coming as he did from a land where woman has ever been given a low place, and where the proverb compares the wife to a tub of water in which the husband can wash his feet and when he has finished throw it away.

At three o'clock in the afternoon we had breakfast. This 264
time it was not a goat but a fine pig that had been slaughtered, 262
with much squealing and yelling, about twelve o'clock. There were the usual trenchers on the floor, also two spoons and three wooden basins. One basin contained ten pounds of pork, another the gravy, and the third four buckwheat cakes weighing about half-a-pound each. We did full justice

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264 262 to the meal, and begged that it might do as supper as well. We suggested that it would last even as to-morrow's breakfast.

753 We had some difficulty in getting the people to face the camera. Several photos we took by stratagem. Possibly the Chinese spy had been telling them that I was going to take their spirits away with me in the camera, and the majority of them were too nervous to face the ordeal. When, however, later on I showed them in the magic-lantern the photos of my own boys they came to the conclusion that if there were any wicked magic in photography I would never have practised it on my own sons.

000 The fun with the moving figures was faster and more furious than ever. The laughter we managed to get during the time we were in Nosuland would take a lot of beating. So friendly did the people become that they begged me to send for my wife and children and settle down among them. This was before they went one further in these matters. I had the immense advantage of the presence of Mr Long, who spoke their language as they did, and was one of their own race, though he lived in China proper. Had I not had this great help I might have fared as badly as the second Englishman who got into the heart of Nosuland. The part reached by this unfortunate traveller was in the north, some distance from the farmstead at See-tieh, and many of my aboriginal friends deeply regret that in a quarrel that should never have happened he lost his life. The northern men persist in saying that the trouble would never have taken place had the two sides been able to understand each other's words. Unless a man is prepared to show infinite patience and resource, he should never venture among people whose words

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CHAPTER XVIII

ON THE MARCH AGAIN

ON the morning when we left See-tieh we were up soon after six o'clock. It had snowed a good bit during the night. Some of the snow had come through the boards of the roof and fallen on to my bed. I had covered myself with all that I had, and had crept right down under all, but I found it very cold in spite of these precautions. We found that the snow on the ground was not so deep as we had feared it would have been, and we were not prevented from proceeding on our journey still farther into Nosuland.

In preparation for our journey, the friends at the farmstead had cooked a lot of maize cakes for us to take on the road. We were very glad indeed to have these provisions, for that day we had to walk twenty miles in the snow, and there was no chance of a meal till late.

As we were travelling along and I remarked that I was getting hungry Mr Long told me that I ought to imitate the bears and lick my paws. Black bears are very common in Nosuland, and in the winter, when they hibernate in the caves, the people say that they keep off the hunger of the long months by licking their paws. For this reason the Chinese associate great virtue with these paws, and pay high prices for them. They are used as a special dish in their high-class feasts.

Soon after we got away from See-tieh we passed a small village, where lived one of Ah-pooh's grandsons. In the front of his house, out in the open field, was a sight which in Chinese

From a pack saddle we saw on a horse that passed us we 492
saw that animals have to rough it as well as men. There 231
were two rough, wooden angles joined to a flat piece of wood on either side. This was put, as it was, on the horse's back, without a pad of any kind, and apparently must cut into the horse's flesh. I did not, however, see the terrible sights of wounded horses such as one sees any day on the horse roads of West China. I should think that the Nosu are kinder to their horses than the Chinese, who are at times unmerciful to the beasts of burden.

As we neared the end of the day's journey we came to a 789
rock on which was a piece of coarse bamboo matting. On the matting was a chopping-block, and near by a bag containing something or other. Just what was in the bag we did not find out. This was the work of some wizard trying to get rid of the demon of sorrows. If one only knew how to 000
get rid of the sorrow of all these Nosu and the other tribes! Apparently there is only one way, the way which the Man of Sorrows announced to the world centuries ago, and lost His life in doing so.

The day's journey was finished at half-past two, when we reached a village named Gu-tieh. We were very hungry, and glad to reach the end of our day's march. Entering the wattle gate at the end of the village we were first shown into a slave's house and all sat down by the fire. Here we remained some time, wondering what treatment the lord of the village was going to mete out to us. The first thing given us to appease our hunger was a lot of raw turnips. This 262
place is famous for its sweet turnips, and our men were delighted to get them. I was so hungry that I felt I could 000
eat almost anything. While we were eating the turnips a

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000 number of girls came in to have a look at the black-bear man. They were evidently as interested as I was, possibly more so. At any rate they were not in the least bit shy, and were determined to make the best use of their opportunity to find out all about the man who had dropped down among them, so they said, as a star from the sky. So much of what one writes is written from one's own standpoint. It would be nice to know just what those people thought as they saw a European for the first time. Maybe one might learn a few things worth learning if one could get their real opinion, and possibly might feel much wiser and humbler if one knew their minds as well as one knows his own. I would give a lot to know just what those girls thought and said to each other the day after we left Gu-tieh. Whatever the girls thought, I know that the foreigner thinks they were a jolly set of damsels, whom it was a pleasure to see, and he hopes they are living happy ever after with folk who are kind to them.

751 Over the door of the room where we were resting there were hung some small bamboo charms and some slips of wood on which were written Nosu characters. They were charms against evil spirits. I noticed something of the kind over the door of nearly every house we came to. The fear of malignant influences is everywhere prevalent.

262 By-and-by a man came in from the overlord's room with a big bucket of oatmeal and a lot of basins. Nearly all ate the oatmeal with cold water, taken out of a long trough in which the drinking-water was stored. This oatmeal and cold water is one of the most common dishes among all the hillmen of West China. Cold water is put in the basin first, and then several wooden spoonfuls of meal are put on the top of the

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water. The whole is stirred around to a consistency to suit the taste of the eater. Men will travel for days, or even weeks, eating nothing but this. They take the meal by the side of a spring, and often sleep, as they travel in the open at night. To those who like it, these meals of "brose" are very satisfying. I enjoy such meals fairly well, but always have boiling water if it is possible to obtain it. Usually a fire by the roadside is easily made, and boiling water is but a matter of a few minutes if one happens to have with him his small copper kettle.

The amount of oatmeal eaten in this way by some of the men is very great. I have known them eat two pounds, or even three, and I have heard of some eating still more. One man was said to eat five or six pounds of the meal at a time, and on this to go a journey of three or four days, taking nothing on the way but water. This, however, is a phenomenal exception.

Every guest eating this oatmeal was supposed to leave his basin quite clean. Nothing at all must be left in it. The men, both Nosu and Chinese, were very thankful to get this meal of brose. My Chinese boy was beginning to have enough of Nosuland and its food. The absence of rice, and the coarse cooking, with scarcely any flavour of salt, let alone the other flavours which are so highly prized by the Chinese everywhere, began to tell on the tempers of the men who were not Nosu, and they were wishing themselves, like the Hebrews, back among the leeks and garlic of Egypt once more. This, however, made no difference to me. For once I was master of the situation as it concerned them. In their own neighbourhood, if they did not like what was given them at meals they could strike, or resign or take it out of their employer

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262 in twenty different ways. Here, however, their only safety was to stick to me. Had they attempted to clear out or run away they would have been picked up anywhere by the first person meeting them, and they would have been lucky to have escaped being made slaves of. It was a treat to have the upper hand for once. Every traveller in China knows what it is to be in the hands of his coolies, who are sometimes unscrupulous men who know only too well how to get their own and more out of their employer. I watched the discomfort of the Chinese, and for once did not feel very perturbed. I knew that if they only held out a few days longer they would probably be back where they would be able to get as much sourkrout and chillies and salt and pork as they cared to eat at a meal.

We had now come to the lands of another clan, the Njeh clan, and the home we were visiting was that of the old chieftain who ruled over his people in all the district. We heard that there was a big quarrel between this clan and another, and that there had already been fighting, with some loss of life. Mr Long was very anxious that the foreign missionary should in some way try to make peace, and in these circumstances we wondered what kind of a welcome the old chief would give us and what we should be able to do for him in the troubles which seemed likely to grow rather than lessen. After the oatmeal was gone we sat awhile, and were then invited up to the chief department, where the head of the clan awaited us.

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fire were very cold indeed. We who were near the burning logs only just kept warm. 374

The next morning our host brought out a young black bear with a very fine fur, and this he wished to present to me. He said it would make a fine plaything for my boys who were in Chaotung. I was told that some of the bears on the hills around there were as much as four hundred pounds in weight. I have talked to men who have had encounters with these bears. Bruin does a lot of damage to the maize crops, and has the usual weakness for honey. Many a time he will knock over a hive in order to get at the sweet stores. Apparently all the efforts of the bees to sting them are futile, for the bear goes on with his meal, regardless of all the angry little winged creatures can do. One man told me of an encounter between a tiger and a bear which was witnessed. The tiger stalked the bear and then sprang at him. The bear, however, was ready, and caught "stripes" with his paws. Then he made a supreme effort and threw the tiger down the hill with great force. The latter was so surprised at this unusual reception that he gave it up and ran away. When the hunters are pursued by a bear, which often happens, they run up-hill and soon gain on the animal, who finds it very difficult to ascend rapidly. Some of the animals caught are very fat. In one house where I have stayed two or three times, the vegetables cooked for the guests are usually fried in bear's fat. I did not notice any difference, and imagined I was eating the usual pork fat. I was told that when the female bear is pregnant she is very mild and will not attack anybody, but as soon as she has her young ones she is very fierce and will attack anybody and anything. 136 [241] [262]

I told my host that I did not wish to take the bear, as I

Wan-shih-p'ing is situated on the road from the Mo-shih chia to O-pien. Mr. Ch'ang Lung-ch'ing, in the twenty-third year of the Chinese Republic /1934/, passed it on his way to O-pien and discovered that the "famous" Wan-shih-p'ing was but a large stretch of wild forest; not only were there no riches and fertile rice fields, but there were not even people and dwellings. All these rumors are a myth. 133

The high altitude and cold weather of Liang-shan restrict sowing to a limited quantity of red rice in a few areas--along the banks of the Mei-ku and Hsi-ch'i rivers, and at Chu-heh-pa-tzu. The I are not as fond of rice as the Chinese and therefore it does not occupy an important place among the cereals consumed by them. Even in rice producing districts, it is often stored up to be sold to the Chinese, or served as a treat for the "Han-chia Sepo." The Lolo's principal food consists of three kinds of cereals; buckwheat, oats and corn, and of potatoes. Corn grows in regions where the sea-level is comparatively not high (mostly less than 1,700 meters above sea-level), and oats on high mountains (generally more than 2,500 meters above sea-level). Buckwheat alone can be grown almost anywhere in the Liang-shan region, except on the fringes of the lowlands, and is therefore more important than either corn or oats. Buckwheat and corn are prepared as food by being ground into flour from which pa-pa /buns/ are made. There is sweet and bitter buckwheat, of which the former is more expensive; buns made from the latter have a slightly bitter taste. In areas where oats are grown, buckwheat is the food of the common folk while oats are that of the nobility. Oats are eaten differently from buckwheat or corn, but in the same manner as barley is among the Tibetans. The method is first to fry the oats in a pan, and then to grind them into a flour called "ch'ao-mien" /fried flour/, a product similar to the tsamba /parched barley flour/ used by the Tibetans. It is then mixed with water and served as food in the same way as tsamba, except that the mixture is made with unboiled water instead of tea. Potatoes, which were introduced into Liang-shan only about twenty years ago, are already one of the important food products today. When we traveled through Liang-shan in the summer, we found that eating buckwheat buns and potatoes all day long made life quite monotonous and difficult. (Buns made from sweet buckwheat are slighty sweet and somewhat better than those made from bitter buckwheat, but the former grows only in the lower regions, and the latter

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262
[252]
[244]
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262 is therefore more extensively cultivated.) /102/ Nevertheless, summer is the golden season in the I region. The I have no knowledge [251] of storage methods. In the autumn after they have consumed their summer provisions, they grind beans into a thick fluid called "lien-cha-nao," which they drink together with the solid residue. In the winter they have no alternative but to eat turnips as a means of survival. Spring is the most distressing season of the year so far as the food situation is concerned; their hunger can be relieved only with buns made from bitter artemisia plants.

264 The Lolo of Liang-shan toil throughout the year and eat only
512 two meals a day, i.e., in the morning and evening. They head for the fields after an early breakfast and take nothing else throughout the endlessly long day. (Occasionally, some buckwheat buns are brought to them for lunch, but this may be considered as an exception.) After sunset they return home for the evening meal and then go to sleep. They rise again early next morning and, like the donkey turning the mill, begin anew this rigid pattern of life. The I are vegetarians almost throughout the entire year, in contrast to the [272] Mongolians who eat only meat and no vegetables. They also differ [273] from the Tibetans in that they drink no tea but only unboiled water. They do, however, enjoy alcoholic drinks and pipe-smoking as much as the other races. The I slaughter animals and eat their meat only on festivals, upon the arrival of honored guests, or on such great 263 events as marriage or funeral. Table salt is rare and valuable in Liang-shan, and the I would often ask guests to contribute some, even in the midst of a sumptuous feast. Occasionally, when they are able to obtain some salt lumps in trade with the Chinese, they store them away carefully, so as to feed their sheep a few days later. Without salt, sheep would easily get sick or die of pestilence, and that is why the I would rather suffer themselves and save the salt for their sheep. It is said that the average amount of salt consumed by an I of Liang-shan in one year is not even one ounce, which is indeed an amazingly small quantity. Western dieticians claim that table salt is one of the most important elements of nutrition which people must take in adequate quantity. In our two-weeks' trip through Liang-shan this time we did not miss salt terribly, but we did begin to feel its lack toward the end of the journey. Yet the I who eat so little salt are very healthy, 000 at least to judge from appearances. This is a matter which should be studied and is worthy of further investigation. In our country there are many frontier tribes who have very peculiar and simple diet, and

7: Clarke M-3 (no date) 1911 AE5 Miao
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As a matter of fact, the tenants,
427 for the sake of mutual protection, group themselves in hamlets and villages. Besides the nominal rent they pay, the laird has the right to make levies on them on special occasions, such as funerals, weddings, and when he has litigation in the Chinese courts. Each of the tenants also owes the laird so many days' labour during the year with his cattle, and this he pays in cultivating the land which the laird actually farms, and in gathering his crops. When the landlord has a dispute with another laird, his tenants are expected to follow him to the field if it comes to fighting, and to defend his residence if it is attacked.

427 These tenants, No-su and Miao, are very
511 poor, but, as far as I was able to judge, their
• 262 condition is not intolerable. Certainly they
342 appear to be better off than the peasantry were in France two hundred years ago, and than most of the peasantry are in Russia to-day. They live principally on maize, buckwheat, and oatmeal; their hovels are nearly always made of mud,
231 and badly thatched with straw. Many families have a pony, and all of them two or three cows, a few pigs, half a dozen or a dozen sheep and goats, and some fowls. The oxen are used for ploughing. Like the Chinese, they never milk their cattle and goats, and never use milk, butter,

/170 cont'd/

L 584 father enters upon negotiations with the girl's father. If the latter's response is favorable, a go-between is sought. He must be an individual who has many children. The go-between is invited to dinner, and during the meal, at which meat and wine are served, he is asked to go to such and such a family to ask for such and such a girl in marriage. He goes there for the evening meal, with one or two pounds of meat and two measures of wine. He makes the proposal, and the next day L [273] he can bring back a favorable answer to the boy's family. They fete him, which is called "drinking the wine of the promise." They wait six months or a year and proceed to the second operation called "drinking the wine of the end of the negotiations." The go-between is again invited to dinner. After the meal he goes to the girl's family, taking along a goat, a pound of salt, and 20 measures of wine. There L [262 231] the goat is killed, and they feast while discussing the conditions of the marriage. After the banquet the go-between returns to announce to the boy's father the conditions, which are nearly always 6 or 7 taels L [301] of silver and flowered shoes or a turban. If the boy's family is rich, more is demanded: silver bracelets, rings, and earrings and eardrops. Two months before the wedding the go-between conducts the ceremony of setting the wedding day. For that he comes first to the boy's home, from where after a family-style meal he goes to the girl's home to set the day of the wedding. He takes a piece of cloth, a liang of sewing thread, two measures of wine. The day before the wedding a friend L 585 of the family takes a 20-pound goat to the girl's home. The morning of the big day the go-between, who has received two measures of wine /171/ and two goat heads for his trouble, takes to the girl's home 6 or 7 ounces of silver, the shoes, etc. He is accompanied by the boy, who upon arriving at the girl's home prostrates himself to his parents-in-law, thanking them for giving their daughter to him. The daughter herself stays in the kitchen; she must not see her fiancé. L M [533] Then the family gives a big feast to the guests. The meal is served in the courtyard under tents. They sing. The old people especially distinguish themselves by their improvisations. (This sung Lo-lo dialogue can very well be compared with the T'ou-jen song of the toilette, p. 59.) What have you put on your daughter's head? Your daughter

[177 cont.]

291 the top of the head by means of a wooden comb, and bound in a white headband. Covering the whole is a small turban, whose ends, [802] embroidered and decorated with beads, hang down in back of the head and reach to the shoulders. No portion of the head is shaved.

"Lolo" men and women wear wrapped leggings of linen. However, they very often go about with bare legs and feet.

301 The various feminine jewelry, rings, bracelets, necklaces, are of silver and of a style very close to that of the "Méo" jewelry.

342 The "Lolo" cabins are of two principal models. In the wealthy 231 villages, established near fertile fields, the cabins are built on piles, like those of the "Thai." The animals are confined underneath the house.

In the poor hamlets, the cabin rests directly upon the ground and is made of a straw roof and of walls of maize stalks. The domestic animals then are kept in a shed near the cabin.

[356] In any case, the dwelling consists of only a single room, generally clean and well cared for. There are no partitions forming interior compartments.

352 The furniture is always of the simplest: a cot bed the length of the long side walls, chests, tables and benches. The crops are [251] stored almost everywhere.

354 The kitchen always contains two hearths, one of which is specially set apart for the preparation of the food of the unmarried girls, for the reason which will be indicated later.

[178] The kitchen utensils, pans in the shape of spherical skull-415 caps, trays, bowls, cups, and so on, are in no way unique and are similar to the models already described.

262 According to the type of farming, irrigated rice fields or mountainous slopes, the "Lolo" eats either rice, or maize and mountain rice. Besides, he consumes a great quantity of vegetables, peas, beans, cucumbers, eggplants, and so on. Meat is reserved for festi-[273] val days. Alcohol made from rice or maize is often drunk immoderately.

[681] From the time they have reached puberty, the young girls must not eat meat and may not use utensils in which greasy foods have been cooked, under pain of falling ill immediately.

[178 cont.]

262 [354] This belief explains what was said above about the second hearth entirely reserved for cooking for the unmarried girls (1).

[325]

1. The "Lolo" women of Baolac must not eat duck's flesh. This prohibition appears to be motivated by the fact that, since ducks are supposed not to know how to set on their eggs or to care for their little ones, these faults will be acquired by the women who eat the flesh of the duck.

276 The men smoke opium, often to excess.

Men and women smoke tobacco (water pipe or pipe with the small bowl).

243 Cultivation of rice and of maize is done by the processes already indicated and by means of agricultural implements in all respects similar to those which have been described previously.

249 Opium is raised wherever the ground and the climate are favorable.

244 The vegetables are grown in small gardens or, more often, the plantings of maize, as with the "Méo."

262 Fruits are numerous and highly esteemed: pears, peaches, guavas, grapefruit, plums, and even walnuts and chestnuts.

231 The domestic animals and the fowl are the same as among the neighboring groups.

[224] [226] The "Lolo" keep a few bees. They do not hunt. They sometimes fish, using small casting nets.

433 The industries of the "Lolo" are in no respects unique. The manufacture of cloth, of alcohol, of dyed goods, and so on, is carried out by the ordinary processes already mentioned.

437 Trade is limited to the exchange of excess crops for cloth, [179] dyes, and the minor supplies necessary for making clothing and embroidery.

322 534 The tribes who are neighbors of the "Méo" know how to make wooden buckets and the big flute with six or eight tubes called "sen."

142 culture, but less cunning in business matters and less energetic in the
156 defense of their interests.

276 The Lolo smoke opium a great deal and this passion is highly prejudicial to their physical and intellectual development. Neither men nor women chew betel.

● 262 In their mode of living a truly characteristic custom should be
562 noted, that the women are vegetarians after they have attained puberty. They may not eat the tiniest piece of the meat of pig, fowl, or dog and must not even prepare their food with grease. For this reason their cooking is done in special saucepans.

342 The dwelling is constructed either directly on the earth as
361 among the Meo, or on piles as among the Tho. It is usually surrounded by fruit trees which give a picturesque appearance to the hamlets.

177 The Lolo, who in Tonkin are always somewhat overwhelmed in the midst of the Meo settlements, are easily influenced by their neighbors. They live in the same way, grow the same crops, and feed themselves in a similar fashion. The Meo, more greedy for gain and more energetic, are dispossessing them little by little from the better sections of ground, and there is every reason to believe that their conditions of existence will become more and more miserable.

197 Except the La Qua, all the Lolo varieties speak analogous dialects with characteristic syntax. They are the only ones who imitate the inversion of the Latin phrase by placing the object after the verb. All of these groups, detached for many long years from the large groups in Yunnan, have forgotten Lolo writing. Furthermore, they have not learned Chinese characters.

000 /There appear between pages 146 and 147 of the text the following two photographs: "Two White Lolo women"; "Two Black Lolo women."--translator/

/147/ Section 2

Costumes Peculiar to Each Variety

291 Each variety of the ethnic group is distinguished by a special
101 costume.

The first is that of the White Lolo, an expression which is translated as Peu Lolo in Chinese, Mia Khao in Tho, and Mung za